



EPISCOPAL NEWS SERVICE

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Property of
Graduate Theological Union

NOV 21 1989

LEVEL
ONE

For Immediate Release

November 8, 1989

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LEVEL ONE

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For the Graduate Theological Union

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1. The first of the two main themes of the book is the importance of the church in the world. The author argues that the church is not just a religious institution, but a social and political body that has the responsibility to address the needs of the world.
2. The second theme is the importance of the church in the life of the individual. The author argues that the church is not just a place of worship, but a community that provides support and guidance to its members.
3. The third theme is the importance of the church in the life of the nation. The author argues that the church is not just a religious institution, but a social and political body that has the responsibility to address the needs of the nation.
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Executive Council approves budget of \$45 million, sets up plan for socially responsible investments ENS 89217

NEW YORK CITY, Nov. 6--In a three-day meeting here, the Executive Council passed a \$45 million budget, advanced a design for long-range mission planning, and took historic steps to use the church's endowment fund for justice-oriented investments.

"The atmosphere of this meeting was much more cooperative and congenial than the previous one in Pittsburgh," said Presiding Bishop Edmond L. Browning in closing remarks to the council.

The dynamics of the meeting revealed relatively little debate and almost no wrangling over complicated budget proposals in the plenary sessions.

The tone for the meeting was set in the Presiding Bishop's traditional opening address from the chair. Browning told the members of the council that Episcopalians should claim a common identity and move forward to proclaim Christ's mission: "We have opportunities for leadership in the Christian community." Insisting that "effective evangelists are true to themselves," he suggested that Episcopalians "give thanks for and celebrate that which has made us a distinctive people" and offer that distinctiveness as a gift to the wider Christian family.

Browning maintained that the decade of evangelism was an opportunity to share "our heritage of liturgical and sacramental worship, our apostolic continuity, and our 'reasonable tolerance'" as "evangelistic tools."

Browning charged the council to recapture its purpose to "unify, develop, and carry forward the work of the whole church. . . . We are a body, gathered from diverse places, charged with representing the whole church, not separate and competing interests and groups."

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Executive Council approved a budget of \$1.5 million for the year 1967-68. The Council also approved a plan for the year 1968-69.

NEW YORK CITY, Nov. 5--In a three-day meeting here, the Executive Council passed a \$1.5 million budget, approved a plan for the year 1968-69, and adopted a new constitution. The council also approved a plan for the year 1967-68.

The adoption of this meeting was with more confidence and confidence than the previous one in Pittsburgh," said Presiding Bishop Edward J. Browne in closing remarks to the council.

The dynamics of the meeting revealed relatively little debate and almost no wrangling over complicated budget proposals in the primary session.

The time for the meeting was set in the Presiding Bishop's traditional opening address from the chair. Browne told the members of the council that Episcopalianism should retain a common identity and move forward as presbyterian churches' mission: "We have opportunities for leadership in the Christian community." "Insisting that 'effective evangelism is the only way to achieve it,' he suggested that Episcopalianism 'give thanks for the commonalities that which has made us a distinctive people' and offer this distinctiveness as a gift to the wider Christian family.

Browne maintained that the basis of evangelism was an openness to others "our heritage of liturgical and sacramental worship, our apostolic continuity, and our reasonable restraint," as "evangelistic tools."

Browne urged the council to recognize its purpose to "unify, develop, and carry forward the work of the whole church. We are a body, united first in Christ, then in the sacraments, and in the whole church, not separate and competing interests and groups."

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words seemed to address what he described as "a vague sense of satisfaction" and "a tendency toward fragmentation, a certain seriousness among members of council," coming out of its previous meeting in Pittsburgh last June.

Setting their sights on the next General Convention in Phoenix in the future, the council was encouraged by the Presiding Bishop to continue its support of the Mission Imperatives and embark on a period of unifying the church to move ahead. "I believe that after two decades of introspection and strife we know what divides us. It is now time to move forward--to share and celebrate what unites us," Browning said. He described the present time as "the birth pangs of a new day in our lives."

Browning pointed to the Anglican emphasis on the Incarnation to suggest that an "ecologically attuned theology" should be a major focus for Episcopalians: "We would surely place a special emphasis in our programs on Creation and our relationship to Creation." He concluded that the World Council of Churches formulation of Justice, Peace and the Integrity of Creation is a "natural" for Anglicans. "We have a staff officer for peace and justice, and our programs reflect that priority," Browning said. "But what about the integrity of Creation--where does our program reflect this?" he asked. "The mission of the church, and therefore the Episcopal Church," He charged, "is to serve as midwife to the new Creation begun in Jesus Christ."

Browning concluded his remarks with a gentle suggestion that the council keep in mind for all its deliberations and planning: "Leave room for surprise, for the operation of the Spirit," he said.

Budget passed unanimously

Some council members expressed surprise by how smoothly the 1990 budget proposal was handled. The \$45,089,303 budget was introduced, discussed in small groups, and passed unanimously on the last of the council meeting--a tribute to careful work by the Church Center staff and a trust level that seemed to pervade the meeting.

words seemed to suggest that he described as "a word which is
"existential" and "a tendency toward futurism, a tendency
towards some notion of 'eternity' which is not the same
thing as Eternity in the Bible."

Setting aside rights on the next General Convention in 1954
of the future, the Council was encouraged by the President's reply to
continue its support of the Missionary and Church on a basis
analyzing the Church as a whole. "I believe that there are
degrees of investigation and study we know what divides us. It is
no time to move forward--to state and confess what divides us."
Browning said. He described the present time as "the birth stage of a
new day in our lives."

Browning pointed to the religious emphasis on the Missionary
to suggest that an "ecumenically oriented theology" should be a major
goal for Episcopalianism. "We would gladly place a special emphasis in
our programs on Ecumenism and our relationship to Creation." He
concluded that the World Council of Churches' statement of 1948,
which said the necessity of Creation is a "necessary" for Episcopalianism.
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Creation--what does our program reflect about that?" he asked. "The relation
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"Leave room for surprises, for the operation of the Spirit," he said.
Budget passed unanimously.

How general sessions expressed gratitude by two months the
1952 budget proposal was adopted. The 1953, 1954 and 1955 budgets were
introduced, discussed in detail, and passed unanimously on the
last of the Council's sessions. It was to be noted that by the Church
General staff and a larger level that seemed to govern the meeting.

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e long and complicated process to develop a budget had an additional component--a challenge from the Presiding Bishop to designate 25 percent of the budget for new initiatives, in an effort "to energize and galvanize" the church for mission.

Treasurer Ellen Cooke reported that parish-level giving increased to \$782 million in 1988, with 22 percent committed to work beyond the parish. "Both those figures represent a new high for our church," she said.

Alternative investment fund

Two new funds set up by the Executive Council will put some of the investments of the national church to work for the poor.

In what the Presiding Bishop called a "historic step" that will "enable the church to live up to its calling," the council voted unanimously to reinvest \$7 million of endowment that had been used as reserve deposits through two new programs: a \$3.5 million "alternative investment program" and a \$3.5 million "revolving loan fund."

The alternative investment fund will be invested in organizations that offer financial and other support to community-based development and human service projects such as cooperative housing, worker-owned businesses, and credit unions. The revolving loan fund will provide direct loans to such projects.

The new use of the money will continue to provide a financial return while also supporting ministry, said the Hon. Hugh R. Jones of New Hartford, New York, a member of the council's witness and outreach committee.

In terms of long-range mission, the decision to establish the two funds "is more significant than our decision to divest from South Africa," Jones said. While the South Africa decision was a reaction to a specific situation at a specific time, he said, the funds will have a continuing and wide effect on the economic justice ministry of the church for years to come.

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Council made the move in response to a resolution from the 88 General Convention that called for the national church to raise 4 million over six years to support a ministry of community investment and economic justice. The so-called "Michigan Plan" (for the diocese that proposed it) also calls on dioceses to pursue economic justice initiatives with help from the national church.

The \$7 million is not considered part of that \$24 million, but will help raise it by being an example of the church's commitment to economic justice, explained Timothy D. Wittlinger, secretary of the Economic Justice Implementation Committee set up to oversee the project.

The Implementation Committee also has been busy developing manuals to help dioceses start economic justice programs, or if they have such programs in place, help them become more familiar with the national resources available, Wittlinger reported. In addition, the committee has been exploring the potential use of a computer data base on economic justice work maintained by an organization called the Community Information Exchange.

Economic justice was also the concern of a number of resolutions passed by the council (see additional story).

New ways to tell our story

In an effort to move planning beyond the limitations of the triennium model, the council appointed a new planning and development committee that presented the council with a three-stage program to identify and share stories of ministry.

Drawing together the stories of national, diocesan, and local mission would help identify emerging mission needs and define "who the church is called to be and what the church is called to do," said committee member George Lockwood of Hawaii.

The committee's original design provoked questions and confusion on the part of council members. Some were not sure how the stories would be compiled and how to include the voices of the

disaffected who have left the church. "Are we ready to make major changes that might be suggested by the stories?" asked Dr. Howard Anderson, another member of the committee.

The council adopted an amended resolution requesting the committee to report at the March meeting in Kansas City with specific plans on the design, stressing that the eight Mission Imperatives developed for the 1988 General Convention as the framework for gathering the stories. Such a process, suggested Anderson, could provide a "test of whether the imperatives are being taken to heart 'out in the field.'"

"The church does have a vision, and that vision has been articulated," said Presiding Bishop Browning. "The challenge now," he said, "is to live into that vision."

The aspect of the design that excited him most, Browning said, is that it would "involve the grass roots." Too often, he said, the Episcopal Church can be legitimately criticized for "not listening to the person in the pew."

Ana Maria Soto of Arlington, Virginia, also cautioned that the church not become so preoccupied with gathering its own stories that "we just sit and talk to each other." She asked, "Where is our plan for evangelism? Where is our outreach?"

Decade of Evangelism

In an effort to focus on outreach, the council set dates to launch a Decade of Evangelism. It designated the first Sunday in Advent, 1990, as a day of nationwide reflection, prayer, and commitment to open the Episcopal Church's observance of the decade. Executive Council also directed the church's evangelism office, in collaboration with the Standing Liturgical Commission, to prepare liturgical materials for that day's worship. The materials will be mailed to every congregation in September 1990.

Episcopal Life ready in the spring.

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"Most everything is in place to give birth to Episcopal Life if you pass the budget," Bishop John McNaughton reported to the council. He reminded the council that it was exactly one year ago that it had decided to launch a new publication because of the "imminent demise of The Episcopalian" and the need for a "single, unifying publication."

The organizational and administrative chart is ready, McNaughton added, and the first issue could be ready by March, "if things go well." In the meantime, The Episcopalian will continue to publish without a break until a new publication is ready.

McNaughton reported that 43 applications for the editor's position are being screened, finalists will be interviewed, and a "prioritized list" of nominees for editor will go to the Presiding Bishop on or about December 1.

World Council of Churches delegates selected

Ten delegates to the Seventh Assembly of the World Council of Churches were approved by the Executive Council. They are:

The Rt. Rev. Artemio Zabala, Asia, Philippines
The Rev. Hsien Chih Wang, Asia, Taiwan
Ms. Virginia Norman, Caribbean, Dominican Republic
Ms. Sarai Osnaya, Latin America, Mexico
The Rt. Rev. James H. Ottley, Latin America, Panama
The Most Rev. Edmond L. Browning, U.S.A.
Ms. Judy Conley, U.S.A., Province I
Mr. George McGonigle, U.S.A., Province VII
Ms. Jennifer Rehm, U.S.A., Province I
The Rev. Fran Toy, U.S.A., Province VIII

The WCC assembly will be meeting in Canberra, Australia, in February 1991.

Bishop Furman Stough, deputy for the Presiding Bishop's Fund for World Relief, reported to the council that the fund is projecting a total income for 1989 of \$5 million. In the third cycle of this year, the fund awarded grants of \$560,000. He also said that gifts

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for relief in areas hit by Hurricane Hugo and the San Francisco earthquake "will probably reach in excess of \$300,000" for each disaster.

This article was written by Jim Solheim, Jeffrey Penn, and James Thrall, Diocese of Connecticut.

caption for photo

(89217) David Beers, chair of social responsibility in investments committee, presents the committee's recommendations to the Executive Council meeting in New York. The Very Reverend David Collins (center), president of the House of Deputies, and Presiding Bishop Edmond Browning, chaired the meeting. (credit: ENS-Jim Solheim).

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Episcopal News Service/Episcopal Church Center 212/867-8400

Executive Council investment resolutions address social justice issues

ENS 89218

by James H. Thrall

NEW YORK, Nov. 6--The questions about investments were seemingly straightforward--what stocks to buy and how to use what influence they can bring--but the resolutions on investments presented to Executive Council meeting in New York City on November 3 through November 6, gave a window on the soul-searching that comes with trying to be both a responsible investor and a religious body.

One particularly telling discussion did not even deal with a current resolution. The Committee on Social Responsibility in Investments (SRI) only presented a report that would be the basis for a resolution on investing in companies manufacturing or selling tobacco products at the next council meeting in March.

The report recommended against divesting stock in such companies, but called for using the influence of a stockholder to push the companies toward responsible marketing of tobacco products.

"I thought it was a far-reaching policy," and so felt the report should be fully discussed before being brought to a resolution, said David B. Beers, chair of the committee.

Others in the church might disagree with the report's conclusion, Beers admitted, but it at least represents "what the committee thinks it should do when you ask for a study of policy."

George Lockwood, the member of council who originally raised the tobacco company issue, disagreed on the basis of stewardship.

"I am not asking the church to take a moral stand on whether smoking is good or bad," Lockwood said. "I am asking, 'Should we be profiting from the sale of tobacco products?'" Such investment, even if it does permit input into the management of the company, stands as

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"a bad witness, not a wholesome example," he said. Under the same policy, or current lack of a policy, he suggested, the church might acceptably invest in gambling or prostitution.

In its report to the council, the Committee on Social Responsibility in Investments recommended that the church keep its stock in such companies in order to "enter into dialogue with the management of any such company regarding the ethical and health issues raised by . . . engaging in such business."

While there is "widespread consensus in American society that the use of tobacco products is hazardous to the health of users," and significant consensus that it is hazardous to nonsmokers, there is not "any widespread body of opinion in the United States that the use of tobacco products should be regulated or banned or the sale of such products severely restricted or prohibited," the report stated. Environmental and health issues associated with tobacco products are "better dealt with in the political arena," the report continued.

Tobacco companies should be pushed by their stockholders, however, to pursue their business "so that the adverse health effects will be reduced and minimized for both the user and nonuser," the report added. As a stockholder, the church, in particular, should seek to reduce and even end the company's engagement in such business," and should oppose irresponsible marketing that exploits Third World markets, targets minors, or minimizes the health risks of tobacco use.

As a stockholder, the council was also able to call on the Amoco and Union Pacific corporations to report on their progress toward achieving the Valdez Principles, a set of guidelines governing companies' impact on the environment.

The principles were designed by the Coalition for Environmentally Responsible Economies (a coalition of environmentalists and institutional investors), Beers said, and call for protection of the biosphere, sustainable use of natural resources,

reduction and safe disposal of wastes, wise use of energy, reduction of environmental, health, and safety risks to employees and communities, marketing of safe products, among others.

The resolution could have "pressed those companies harder" on adopting the principles, Beers noted, but even within the SRI Committee there was concern that the principles themselves "came on too fast" and were merely "reactive" to the Alaskan oil disaster.

While the committee encourages "better and better environmental controls and product liability avoidance," Beers said, the principles don't address "the difficult questions of choice people in society and the government have to make. It is a long and complicated road we have to go down."

The position taken by the committee does, however, "put us in the company of responsible inquiry," said council member Ralph Spence.

In other resolutions, the council voted to use its position as a stockholder to:

- Call on American Telephone and Telegraph to assess the advisability of its managing a laboratory used by the U.S. Department of Energy's nuclear weapons program, and to report on the steps taken to safely manage radioactive and toxic wastes. Another similar resolution calls on Westinghouse Electric not to renew its contracts to manage four facilities used for the nuclear weapons program. That resolution sounds a "somewhat more exasperated note," Beers explained, because pollution problems at least three of the plants show that "performance has been unsatisfactory."

- Call on Bankamerica not to ease international financial pressure on the South African government by extending the payment period for existing loans to South African companies. Bankamerica was "too quick for us," and just okayed such an extension, but the resolution serves to tell the company "don't do it again," Beers said. "This is company dialogue at its best or weakest," he continued. "You keep hammering away. You make progress in some areas and not in others."

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▪ Call on General Re Corp. (a reinsurance company), Salomon, (its parent company), and Comcast Corp. (a cable television company) to "make greater efforts to be sure that women and persons from minority racial groups are among those it considers for nomination" to their boards of directors. At the moment all the members of those boards are white males.

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Episcopal News Service/Episcopal Church Center 212/867-8400

Executive Council asked to endorse new Episcopal
Coalition for Indian Ministries

ENS 89219

The Presiding Bishop's Blue Ribbon Task Force on Indian Affairs, created during an Executive Council meeting in South Dakota in May 1988, asked the council to endorse a new structure--the Episcopal Coalition for Indian Ministries.

The task force, composed of 10 Indians and five non-Indians, has met three times since the Presiding Bishop asked them to "develop a design for a comprehensive, cohesive, and coordinated Native American ministries model that adheres to the principles of Native American partnership and diocesan autonomy, a model that is guided by the Mission Imperatives."

Bishop Craig Anderson of South Dakota, who chaired the task force, told the council that it is time to move beyond the stories of despair and survival to a ministry of "growth and fulfillment." He added, "We have a Third World in our back yard, a silent apartheid in our country, Native American spirituality has a call for us--to discover anew a sense of the Incarnation." He further stated that the coalition will provide the structure, integrity, and support for such a contribution to the life of the church.

The bishop introduced Owanah Anderson, national staff officer for Native American ministries, calling her the best spokesperson for the concerns addressed by the task force. Ms. Anderson argued that ministry with Native Americans is different "because we identify with our tribes" and this "sense of nationhood is where we are grounded." Episcopal ministry with Indians goes back 400 years, to the Jamestown Commitment, the basis for the first permanent English settlement in North America. "Since 92 percent of American Indians are still unchurched, we would have to conclude that the commitment hasn't done so well," Ms. Anderson told the executive council.

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Although 30 dioceses have some kind of work with American Indians and there are still small Indian congregations scattered across the nation, Ms. Anderson said that most Indians "fear abandonment by the church." She illustrated her contention with the closing of Episcopal chapels on several reservations in the West but said the recent reopening of one chapel "was a clear sign of hope that the Episcopal Church still cares."

The task force concluded that Indian ministries needs facilities but also trained and qualified leaders, both lay and clergy, as well as programs in evangelism, education, and communication. It asked the Presiding Bishop to appoint an implementation committee to develop the mission and goals statement, the bylaws and structure, and the policies and procedures, and to define the membership for the coalition in 1990 so that the coalition can be operational in 1991. The coalition would absorb the work of the National Committee on Indian Work, which supported the conclusions of the task force at its September meeting.

In response the council expressed its commitment to implement the recommendations and "urge other church bodies to join" it in doing so.

caption for photo

(89219) Owanah Anderson, staff officer for Native American Ministries, signs a copy of her new book Jamestown Commitment: The Episcopal Church and the American Indian for Executive Council member Evelyn Brchan of Greenwich, Rhode Island. (credit: ENS-Jim Solheim)

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Episcopal News Service/Episcopal Church Center 212/867-8400

Church of England approves principle of ordaining women ENS 89220

LONDON, Nov. 7--After intense debate the General Synod of the Church of England took the first steps to approve the ordination of women as priests. The synod voted 323 to 180 to approve the measure, which now goes to the church's dioceses for discussion and vote. If a majority of the dioceses approve it, the measure will come back to the General Synod in 1992 for another vote. A two-thirds majority will be required before the measure goes to both houses of Parliament and the Queen for approval.

The decisive vote in the House of Bishops, which some predicted would be very close, was 30 to 17 or 64 percent in favor. The margins in the House of Clergy (149 to 85) and the House of Laity (144 to 78) were similar.

Debate on the issue was fierce. Archbishop of Canterbury Robert Runcie said that he favors passing the issue on to the dioceses but added that he was personally undecided on the issue. He said that he had difficulty in seeing the issue of women in the priesthood "at the top of the agenda in a world where winds of secularism blow fiercely and the future of our world seems to precarious." He added that he still had a yearning for more consensus. He denied that he had already chosen sides on the issue, preferring to "trust in the resilience of the Church of England in parishes and diocese, and the unity of the bishops to handle the debate."

Runcie also cited the ecumenical implications of ordaining women. In his recent discussions with Pope John Paul II in Rome, the ordination of women was singled out as a serious obstacle to unity of the two churches. Runcie added that he was "encouraged by the readiness of the bishops to honor their obligations for the unity of the church despite the differences of convictions that exist also within our own number." During the debate he said he remains

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convinced that "the ordination of women to the priesthood ought to be construed as an enlargement and extension of the historic Christian ministry" and that he had done his best to present the possibility of ordination to the Orthodox and Rome "in terms of development rather than revolution."

While some members of the synod expressed an eagerness for women to share their gifts in the full ministry of the church, others said that the measure will bring disorder and "trench warfare" to the church. David Silk, the archdeacon of Leicester, said that proposals for women priests were "a downhill slope leading toward disaster." Last week more than a thousand traditionalist clergy met in London to form an organization to fight the ordination of women to the priesthood.

Proposals for a "continuing" Church of England and non-territorial dioceses were defeated. The synod also discussed whether traditionalists would be exempt from having to accept women priests for 20 years.

"We must hold the Church of England together as one church within which differences are respected and allowed," said the Archbishop of York, John Habgood. The Bishop of Durham, David Jenkins, said that to "make what might be called a political vote on this legislation at this time is to prolong the agony and to guarantee the worst of all possible worlds." He said that women would bear the burden of a "political judgment about the state of affairs in the politics of the Church of England." He asked, "Why should good, caring and conscientious priests who are mistaken in opposing the ordination of women trouble our collective consciences more than the good, caring, and conscientious women who are excluded from that ministry?"

The Rev. Stuart Wilson of London countered the bishop's comments by asserting, "To accept women's ordination would mean that the reason of this age, and not Scripture and tradition, can decide."

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Bishop Jim Thompson of Stepney said that the question rested not on the "fashion" of the day but rather on the demands of revelation based on the humanity of Christ, for "if the priest is an icon of Christ he is an icon of humanity, not of his maleness, his masculinity."

Commenting on the action, Presiding Bishop Edmond L. Browning of the Episcopal Church said that he was "truly delighted at the news of this positive step." Browning said that the Episcopal Church "has been enormously strengthened by the debate on this issue here, as we have listened and come into deeper understanding of one another." He expressed his belief that the Church of England, like the Episcopal Church, will be "strengthened by the gift of the ministry of women."

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Episcopal News Service/Episcopal Church Center 212/867-8400

Eames Commission identifies unresolved theological issues surrounding women in the episcopate

ENS 89221

At its third meeting, the Archbishop of Canterbury's Commission on Communion and Women in the Episcopate heard responses to its report, presented to Anglican Primates at their meeting in Cyprus in May, and suggested that a new theological commission deal with continuing issues.

In his covering letter to Archbishop of Canterbury Robert Runcie after its October meeting in London, the commission's chairman, Archbishop Robin Eames of Ireland, said that "members of the commission felt quite strongly that there is a need to monitor the development of attitudes and decisions being made on women in the episcopate."

The commission recommended that a new Inter-Anglican Theological and Doctrinal Commission be appointed to study continuing issues, such as the influence of culture on the church's understanding of revelation, the process by which the church "receives" changes in its understanding of God's ultimate will for the church, provincial interdependence and autonomy, and further explorations in the relation between communion and truth.

Responses have been received from 10 provinces so far, indicating that the commission report has been helpful in efforts to maintain the highest possible degree of communion while different churches in the Anglican Communion discuss women in the episcopate. "I think the replies have been holy replies," said Dr. Mary Tanner, a Church of England theologian who is a member of the commission. The report said that a spirit of respect and courtesy are particularly important "as a recognition of the tension and pain being experienced by so many throughout the Anglican Communion at this time."

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The commission "received with gratitude the statement of the House of Bishops of the Episcopal Church," adopted unanimously at its September meeting in Philadelphia. The statement drew heavily on the Eames Commission Report. The House of Bishops statement affirmed all women "in the ministries they exercise in and through the church" but also acknowledged that "within Anglicanism those who believe that women should not be ordained hold a recognized theological position" and are "loyal members of the family."

"I was very impressed with the spirit of courtesy and respect at the House of Bishops meeting," said Tanner. "There was an enormous amount of affection between bishops who disagree, but that affection doesn't lessen the pain--in fact, it makes it more painful, because the disagreement comes between people who really care about each other." Tanner suggested that the same kind of warmth and affection allows the Eames Commission to "explore differences together" and to "model that affection" for the larger Anglican Communion.

The Rt. Rev. Mark Dyer, bishop of Bethlehem, a member of the commission, said that the commission also initiated discussion on women as diocesan bishops. "We want to anticipate that eventuality and be prepared," he said. Bishop Dyer said that the commission also clarified its position on the concepts of reception and provisionality, interpreted by some opponents of women's ordination as suggesting that their ordination may be rejected by the church.

In a interview, Dyer said, "The critical issue is communion and truth, a question of whether or not we must agree on all aspects of theology before we can be in communion with each other. Or does the truth emerge from koinonia, our relationship with God and each other? Koinonia is at the service of truth, not the other way around. So we must work out the theological issues together."

"We need to explore the relationship of those parishes and parish priests who are against the ordination of women and therefore who would be unable to accept the jurisdiction of a woman diocesan,"

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Tanner said. "At stake is the collegiality of the bishops in the Anglican Communion." Tanner pointed out that "some bishops have said they will not attend the [next] Lambeth Conference if women diocesan bishops attend."

Tanner reported that the Eames Commission has underscored an earlier resolution by the 1988 Lambeth Conference to call for an inter-Anglican doctrinal commission. "The question of women in the episcopacy has raised other issues. These are really questions of authority and the evolving structures of authority in the Anglican Communion. An appropriate place to deal with such questions would be an Inter-Anglican doctrinal commission," according to Tanner.

Tanner was careful to point out that such a commission would not "have the implications of an infallible teaching office like the Roman Catholic magisterium," but that "we really do need an Anglican community of interpretation and teaching." She insisted that "we get nearest to the heart of matters when we have the broadest community of interpretation."

At the heart of unresolved issues is the question of authority in the Anglican Communion. "How do you perceive the truth?" is the question that must be addressed, said Tanner. "We must explore the relation of tradition to the contemporary world," she continued. "The tradition has to be brought into dialogue with contemporary experience and insights."

"Sometimes the tradition affirms--and other times judges--contemporary experience. And sometimes contemporary experience enables you to see things, to plumb the hidden depths of tradition," Tanner said.

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Episcopal News Service/Episcopal Church Center 212/867-8400

National Episcopal AIDS Coalition meets "on behalf of life" ENS 89222
by Mike Barwell

CINCINNATI, Nov. 8--"While hundreds of thousands will be lost to us, we are in a moment of grace. There is still time to save a generation. Let's get on with it!"

That was the clear call given by the Rt. Rev. Barbara C. Harris of Massachusetts at the opening of the National Episcopal AIDS Coalition's conference, "Our Church Has AIDS," in Cincinnati on October 26 through October 28.

More than 300 clergy, care givers, health care professionals, persons living with AIDS (PWAs), and even a few politicians spent 48 intense hours around the theme, "Responding to AIDS--The Church as Prophet, Servant, and Teacher." The conference's Midwest setting was chosen to underscore projections that indicate the majority of new AIDS cases in the 1990s will be outside of the East and West Coast metropolitan areas where the disease has been most evident.

Tom Tull, preacher at the opening Eucharist, likened the AIDS epidemic to the recent San Francisco earthquake and recounted his experiences of the earthquake and the aftershocks. Newscasts, he said, talked about the quake as the "epicenter of our lives. For many of us, AIDS has become the epicenter of our lives. But the Gospel also is the epicenter of our lives."

Tull, founder of the first Episcopal AIDS conference in 1986 and a member of the World Council of Churches' consultation on Ethical Issues and AIDS, added that "for many of us, the barrage of hospital calls and funerals has resulted in aftershocks in our lives." And, he reminded his audience, "by the time this service is over, more than 600 people worldwide will have contracted AIDS, and three will have died."

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Grim statistics haunted the conference. In 1985, Tull said, 1,200 people were infected. Now, more than 60,000 have died in the United States alone. The disease is reaching epidemic proportions in some parts of Africa.

And, Harris noted, AIDS is now spreading in the heterosexual population, especially among teenagers. "New data show that the virus is rapidly spreading among some groups in the 13- to 19-year-old age bracket through heterosexual intercourse." Harris, quoted Dr. Gary Stropash, director of adolescent medicine at Chicago's Rush Presbyterian/St. Luke's Medical Center, who contends that AIDS infection among teenagers is going to be the next crisis -- and it is going to be devastating.

Bishop Harris cited "a danger and a hope" for the participants. The danger, she said, is that "this church and this society has short-lived love affairs with catastrophes, causes, and concerns. There is the danger that we can become so consumed with the environmental aspects of the science of survival and the ecclesial aspects of the dynamics of inclusion that we lose sight of the importance of the current struggle in which we are now engaged. I have watched over the year this church of ours shift and drift from one noble undertaking to another without stopping to make the links and connections between what we have been doing and what we are about to do. We must remain cognizant that the struggle against AIDS, the science of survival, and the dynamics of inclusion are inextricably linked."

The hope, she added, "lies in us Let's not waste energy on the origin of the virus. Let's get on with the more difficult task. We need to look for glimmers of hope and commit ourselves to push forward for those fronts with redoubled efforts. We know how the disease is transmitted and how it can in most cases be prevented.

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"We need to confront both church and society with the responsibility of this nation to mount a sustained national effort ... and to be in the forefront of an international effort that rivals our commitment to the space program," she continued. "If we can spend that money, that much money, to put people in outer space just to see if we can get there, then we ought to get serious about putting those kinds of financial resources toward the eradication of this illness."

The question for the conference was, how will the church respond? Hope was reassuringly evident.... Each one of the speakers and workshop leaders spoke of the important role the church has in the midst of the AIDS crisis. "People need good news," Tull said. "People need the Gospel."

The Rev. John Snow, professor of pastoral theology at the Episcopal Divinity School in Cambridge and author of Mortal Fear, spoke of the church's prophetic role. Reminding his audience that the hope of the world is to be found on the margin, not in the mainstream," Snow said, "In those communities gathered around the phenomenon of AIDS, we find no shortage of belonging or courage or trust. Here, beyond the rule of the power of the fear of death, we find a model alternative culture deeply Christian in its understanding of what life is all about -- mutually pastoral, corporately prophetic, intensely alive We see what happens when God's grace makes human history a home for human beings, rather than a battlefield for the war of all against all. And perhaps the church can learn from this again, that the salvation of the world is not accomplished by the survival of the fittest. We can act as a prophetic church, preach the Gospel of Jesus Christ, and be heard," Snow concluded.

The major portion of the conference was devoted to 48 workshops ranging from health care and pastoral care issues, to specific programs and models already doing significant work through the church. Several workshops were devoted to AIDS ministries among minorities, and one dealt with how the church can effectively influence local, state, and national legislation on AIDS issues.

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Tull and the Rt. Rev. William E. Swing, bishop of California, were presented with the first National Episcopal AIDS Coalition (NEAC) awards for outstanding ministry in response to the AIDS crisis. Bishop Swing has been instrumental in the San Francisco community's response to AIDS in developing ministry programs and serves on the National Episcopal AIDS Coalition (NEAC) council.

The national church also presented its new youth curriculum, Youth Ministry in the Age of AIDS, during the conference. The material is provided as a resource for congregations. Intended for youth counselors, congregations, and youth groups, the three-part manual includes subjects such as dating and issues of sex education by dealing forthrightly with facts and fictional concerns about AIDS and practices that are considered at risk. A video also is included in the packet.

Two liturgies focused attention on the power and love of God. The opening Eucharist included a blessing of the ministries and symbols of ministry. Bishop William G. Black, diocesan of Southern Ohio, walked up and down the center aisle of Christ Church, Cincinnati, sprinkling water on everything from banners to teddy bears held high as symbols of pastoral care to AIDS ministries.

A second Eucharist and healing service completed the last night of the conference. Nearly 500 people attended the service in which 12 clergy and lay healing ministers anointed and prayed for PWAs, care givers, and church workers. Hugging, tears, and caring words were shared as the congregation sang hymns and gathered for the laying on of hands.

Bishop Douglas E. Theuner, of New Hampshire, preacher for the service, said, "All Jesus cared about was healing -- the rest was politics." As chair of the national church's Joint Commission on AIDS, Theuner said he had participated in many healing services in the past year. "One characteristic of AIDS healing services," he noted, is that "they [PWAs] are so filled with life. We are not here today on behalf of death. We are here on behalf of life," Theuner said,

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quoting Presiding Bishop Edmond L. Browning's remarks at the AIDS healing service in the National Cathedral in October.

"AIDS is a new thing for us, we've seen it for about a decade," Theuner added, but "AIDS is an old thing because we have lived with suffering and death forever." The call for the church is to live in the midst of death by upholding life.

--Michael Barwell is communications officer of the Diocese of Southern Ohio.

caption for photos

(89222/1) AIDS workers and PWAs receive laying on of hands during healing service in Christ Church, Cincinnati, as part of the National Episcopal AIDS Coalition conference "Our Church Has AIDS," Oct. 26-28. (credit: Mike Barwell)

(89222/2) Tom Tull of San Francisco (left) talks about AIDS ministries in the Episcopal Church during press conference at "Our Church Has AIDS," in Cincinnati Oct. 26-28. Joining Tull were the Rev. Thaddeus Bennett, director of AIDS ministries in the Diocese of Connecticut (center) and Donald AuCoin a PWA (right) of Washington, D.C. (credit: Mike Barwell)

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Episcopal News Service/Episcopal Church Center 212/867-8400

Diocese of Massachusetts asks parishes to study issue of homosexuality

ENS 89223

by Jay Cormier

The Diocese of Massachusetts has overwhelmingly accepted a report recommending that its 190 parishes embark on a year of study and reflection concerning the church's attitude toward homosexuals. The report originated from a diocesan-appointed commission on human sexuality that was formed two years ago to study a number of issues, including the blessing of committed same-sex relationships.

The action of the diocese, taken in the annual convention of the Episcopal Church's largest diocese meeting at Southeastern Massachusetts University November 3-4, represented another step in a two-year process of study and reflection on the issue.

In addition to recommending the parish study, the four-page report also articulated the "consensus" reached by commission members on several specific issues. Critical of action barring homosexuals from ordination taken by the 1979 General Convention, the commission stated that "until the church recognizes the equal integrity and wholeness of the homosexual orientation, there will be no justice for those whose sexuality is thought to be of less worth."

Regarding the blessing of committed same-sex relationships, the commission concluded: "When gay men and lesbians are in committed and life-giving relationships and when they are members of a parish community that affirms and supports them, we believe that it should be possible for that community to invite God's blessing upon their relationships."

The Rev. Bruce Bayne, director of church and alumni relations at the Episcopal Divinity School, and co-chair of the commission, told the 450 convention delegates: "We have spent two years together studying this issue and a number of questions and concerns relating to

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them. The 20 members of the commission began this process with different attitudes, beliefs, and values regarding human sexuality. We were definitely not of one mind. But through our two years of study and experience together this consensus evolved. Now we hope that the parishes of the diocese will study and consider these issues. Once that kind of parish-based study has taken place, we can come back together next convention and take definite steps."

In response to questions and comments from delegates, Bayne emphasized that "the issue of blessing is not even a pale shadow of the sacrament of marriage."

The Rev. Anne Carroll Fowler, rector of All Saints Church in Stoneham and a member of the commission, told delegates that the intention of the report "is to invite the diocese into dialogue on all matters related to the mystery of human sexuality. Our devout hope is that our progress report will provoke, and promote, free and open and charitable discussions on all levels of our life together in Christ."

In a discussion reported in the Boston Globe, the Rev. Samuel Abbott of St. James Parish in Cambridge questioned the scholarship of the report and said that he doubted that the commission had taken opposing views seriously. "The interim report, with its insistence that homosexuality is of equal integrity and wholeness, . . . oversimplifies a complex issue and puts opponents in the same categories as racists and sexists," he said. "This does not promote dialogue."

The Rt. Rev. David E. Johnson, bishop of Massachusetts, praised the work of the commission for "its balanced approach on this focus of study" but emphasized his "conviction that the diocese cannot act unilaterally."

"This and other sexuality issues remain matters that must ultimately be decided by the whole church," Bishop Johnson said. "I would therefore hope that this report will be but a part of the next steps of a wider and deeper dialogue on all issues of human

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sexuality." The conversations to take place in local congregations "will provide a model for the rest of the church on how to address these most sensitive issues," he continued.

--Jay Cormier is director of communications of the Diocese of Massachusetts.

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Episcopal News Service/Episcopal Church Center 212/867-8400

New Jersey Ecclesiastical Court finds rector guilty ENS 89224

by Les Smith

NEWARK, Oct. 30--The five-member Ecclesiastical Court of the Diocese of Newark unanimously has declared the Rev. George Gaines Swanson, rector of the Church of the Ascension, Jersey City, guilty as charged of "conduct unbecoming a member of the clergy," and has recommended a sentence of suspension from all clerical duties for two years.

The Rt. Rev. John S. Spong, bishop of Newark, will wait at least 30 days to pronounce the sentence, as required by canon law. Swanson may appeal the verdict to a regional church court, in which case the sentencing would be postponed until the outcome of that process.

Meanwhile, the Jersey City rector remains under inhibition, due to his presentment before the Ecclesiastical Court, and may not lead worship or perform other priestly duties.

The eight days of testimony before the court, which began October 17, demonstrated to the judges that Swanson had made misstatements in swearing under oath in a civil suit against Bishop Spong, Westwood attorney Michael Rehill, diocesan vice-chancellor, and the diocese. Swanson claimed in a deposition that they had "engaged in a scheme to raid, take, convert, and acquire the corporate assets" of Ascension parish.

The court's nine-page decision stated that Swanson's actions were "irresponsible," "injurious," and "malicious."

Remarking on the tribunal's decision, Bishop Spong said, "I am pleased that the Ecclesiastical Court has affirmed the integrity of the diocesan process and canons, and done justice for Michael Rehill, a dedicated Christian lay leader who has suffered unnecessarily because of the malicious statements of Father Swanson. The diocese and I remain committed to working for a healthy Episcopal ministry in the Heights of Jersey City, and for the rebuilding of the Church of the Ascension."

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Bishop Spong also indicated his approval of the way in which a painful church dispute was resolved openly and with full access to the public and the press. He has long held that the Episcopal Church has a unique obligation and ability to carry on its theological and ethical decision making in a candid manner.

Swanson's three-year-long conflict with the diocese began after Ascension burned to the ground on May 27, 1986, in a fire that has been attributed to lightning or faulty wiring. While the diocese pledged immediately to support the rebuilding of the church, the Ascension vestry and rector refused to join the diocese in depositing the fire insurance proceeds of \$575,115 in an interest-bearing account under joint control. Ascension insisted that it have sole control. Judge Harry A. Margolis of the Chancery Division of the Superior Court of New Jersey ruled otherwise, in February 1989, so the insurance money is now held by the trustees of the diocese.

In the course of contesting the disposition of the insurance proceeds, Swanson and the vestry entered suit against the diocese. As part of the proceeding, Swanson made sworn statements that the Ecclesiastical Court has judged to be untrue. In making the false claim of scheming, Swanson also attested wrongly that the bishop, Rehill, and the diocese had attempted fraud in seeking the assets of Ascension for "their own uses and purposes."

It was this false swearing that led the Standing Committee of the diocese to prepare a presentment against Swanson for "conduct unbecoming a clergy person," which was the basis for the prosecution in the eight-day trial that was conducted at the Cathedral House. The Honorable Richard McGlynn of Stryker, Tams and Dill, Newark, was the successful church advocate, or prosecuting attorney, in this first ecclesiastical trial in the 113-year history of the diocese.

With the trial over, the diocese plans to continue to relate to Ascension Church in the manner proscribed by national and diocesan canons, including diocesan Canon 9, which was upheld by Judge Margolis. Guided by that canon, the diocese reclassified Ascension

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from parish to aided parish status on March 8, 1989, determining that Ascension was no longer viable as an independent parish. Should Ascension church not reverse its decline, the next steps would include reclassifying it as a mission, which is, in effect, a wholly owned subsidiary of the diocese.

On recent Sundays, Ascension has had from five to twelve communicants present at worship.

-- Les Smith is communications officer of the Diocese of Newark.

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Episcopal News Service/Episcopal Church Center 212/867-8400

Church leaders support Native American religious freedom case at Supreme Court

ENS 89225

by Owanah Anderson

WASHINGTON, Nov. 6--Ecumenical leaders from the Pacific Northwest, representing four mainline denominations, stood beside members of the Native American Church in Washington, D.C., on November 6 when the United State Supreme Court heard First Amendment arguments on the religious use of peyote in an Oregon case brought by a Klamath Indian.

Members of the Native American Church use peyote, a hallucinogen, as a religious sacrament. The Klamath Indian, Al Smith, was denied unemployment benefits by a Portland drug rehabilitation center after he was fired from his job when he admitted using peyote in a religious ceremony of his church.

After Emerson Jackson, a Navajo who is national president of the Native American Church, conducted a traditional Native American sidewalk cedar ceremony, Christian leaders and tribal officials expressed concern that the decision would have major constitutional significance for freedom of religion.

"The decision may impact the sacraments and rituals of all religious faiths and represents a dangerous, adverse legal precedent affecting freedom of religion in the United States," said an Episcopal priest, Father Mark MacDonald, a member of the Episcopal Church's National Committee on Indian Work and vicar of an urban Indian congregation in Portland.

The federal government and 23 states--Oregon not among them have exempted from criminal prosecution the religious use of peyote. Calling for affirmation under the freedom of religion amendment, Father MacDonald said, "If the peyote ritual is allowed only by legislative grace and not by constitutional right, the right to participate in communion, the Passover seder, and sabbath rituals may

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rest on no firmer footing." He emphasized that the Native American Church's use of peyote has substantial parallels to Christian and Jewish use of wine.

Within the past month, Ecumenical Ministries of Oregon, through its Indian Ministries Committee, strongly urged the state's attorney to withdraw the case from the Supreme Court docket. On October 20, eight bishops, denominational executives, and ecumenical leaders in the Pacific Northwest, including Episcopal Bishop Robert H. Cochrane, Diocese of Olympia, in a statement on the case to the Oregon attorney general, affirmed the right of the Native American Church to practice this tradition as it has for centuries and reported that the use of peyote as a sacrament has been described as early as 1560.

The case has been labeled by the Christian Science Monitor as a case determining "free exercise of religion." Douglas Laycock, a law professor at the University of Texas, wrote in The Christian Century, October 4, that "if the Supreme Court [in the current case] focuses too narrowly on drugs and misses the larger issue of religious ritual, it could create a devastating precedent for religious liberty."

Owanah Anderson, Indian affairs officer of the Episcopal Church, represented the Presiding Bishop at the Washington meeting.

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Episcopal News Service/Episcopal Church Center 212/867-8400

Contributions to Anglican Encounter a concrete sign of support for women

ENS 89226

Initial contributions are now beginning to support Anglican involvement in the World Council of Churches' (WCC) Decade in Solidarity with Women. Planners for the Anglican Encounter, a gathering to be held in Latin America expected to draw more than 3,000 Anglican women and men to celebrate the decade, will meet next February in San Juan, Puerto Rico, to continue planning for the event.

On the table at the planning meeting will be discussion of the location of the meeting as well as program format. "We are not exactly sure where the encounter will take place," said Joanna Gajardo, administrative assistant in the office of Women in Mission and Ministry at the Church Center. "We're having trouble finding a place that will accommodate the numbers we expect will participate in the event."

Stated goals for the encounter are derived from the WCC decade: to build a community between women and men in the struggle for the kingdom of God; provide a biblical reinterpretation from different perspectives and realities; be involved in critical reevaluation of the patriarchal system; develop continuing communication networks; and create support systems that sustain the vision of a transformed church.

Already contributions of more than \$31,000 from supporters in the United States and \$17,000 from supporters in Canada have been given to support the planning of the encounter. The June meeting of the Episcopal Church's Executive Council passed a resolution urging each diocese in the church to provide financial support in order to carry out the purpose and goals set by the planning committee of the encounter. Presiding Bishop Browning endorsed the resolution with a letter to each diocesan bishop requesting financial help to the tune of \$1,500 from each diocese.

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A retired bishop responded first. The Rt. Rev. Gerald McAllister, retired bishop of Oklahoma, and his wife, Helen, contributed \$500 and have challenged the Diocese of Oklahoma to match their gift.

The first diocesan response came from the Rt. Rev. David E. Johnson, bishop of Massachusetts. In a letter that included a check for \$500, Johnson said, "Subsequent checks for the same amount will be provided in 1990 and 1991."

In addition to these initial diocesan responses, the United Thank Offering has provided a grant of \$30,000 to support the encounter. "We really see all these financial offerings as a tangible and outward sign that Anglicans are getting on board to support the aims of the decade," said Gajardo. "Though there has been at least verbal support for the decade and women's concerns in general, the gifts represent a concrete sign that we are moving ahead," she added.

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Episcopal News Service/Episcopal Church Center 212/867-8400

Collins won't run again as president of House of Deputies ENS 89227

ATLANTA, Nov. 10--When he concludes his second term as president of the House of Deputies in 1991, the Very Rev. David Collins announced that he will not seek reelection to a third term. "The sense that I get from the good Lord is that enough is enough and that it is time to concentrate on the ministry of prayer and writing, teaching and preaching, for which I took what I thought was early retirement in 1984," he told the diocesan council meeting here.

Collins thanked the council for electing him a deputy to General Conventions beginning in 1967, "which enabled me to taste one of life's greatest joys--the chance to exercise one's spiritual gifts." Collins served as chair of the committee that brought to the house legislation approving the ordination of women to all orders of ministry. "Of all the memories of all the conventions, that momentous responsibility stands out above all the rest," he said.

Pamela Chinnis of Washington, D.C., vice-president of the House of Deputies, said that Dean Collins had been "wonderfully inclusive" to work with. "From the very beginning he included me in the whole process," she said. Chinnis and Collins were both elected at the General Convention in Anaheim and reelected at Detroit General Convention in 1988.

"Although we feel differently about some things, we both have operated from a deep love of the church," Chinnis added. "Our differences have been a matter of personal emphasis. For example, I feel very strongly about the participation of women, both lay and clergy, in the life of the church. And David has always encouraged me to pursue my interests. Our roles have been very complementary--and I think it has worked out well," she concluded.

When asked if she intended to run as president of the House of Deputies at the Phoenix General Convention in 1991, Chinnis said that was her intention.

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Woman-to-Woman Exchange in Holy Land Scheduled for January ENS 89228

The Office of Women in Mission and Ministry (WIMM) at the Episcopal Church Center in New York is sponsoring a Woman-to-Woman Exchange in the Holy Land, January 2 through January 12, 1990.

The 10-day trip to this troubled region underscores women's roles as peacekeepers, according to the exchange coordinator, Nancy Grandfield. "It is our hope that we can talk with women--Jewish, Muslim, Christian, Armenian Orthodox--who, through interacting with us, can teach us what life is like for women in Jerusalem and Jordan.

The Rt. Rev. Samir Kafity, president-bishop of Jerusalem, said during a visit with California women last month, "The church cannot be a spectator. It must be involved politically and spiritually, or we become 'dead stones.' We have to have living presence, not just a nice, good plan of exchanging letters, presents, and prayers. We must have an exchange of physical presence to make it meaningful."

Grandfield said, "Talking with women on a deep personal level, sharing our needs, fears, and concerns about the present and our hopes for the future is what this 'pilgrimage' is about."

This will be the first solidarity journey sponsored by the WIMM office. In addition to conversations with women, the exchange will include field work in the church-operated hospital in Gaza, the Four Homes of Mercy, an orphanage in Ramallah, a kibbutz on the Sea of Galilee, and visits to holy shrines.

Brochures are available from the WIMM office, 815 Second Avenue, New York, NY 10017 (1-800-334-7626), or Nancy Grandfield, 575 Vista Drive, San Carlos, CA 94070 (1-415-591-6485). Cost of the trip, leaving from New York, is \$1,408, including air fare, room, and board.

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East German church leaders call for free elections

Church leaders in East Germany are calling on the new government of Egon Krenz to allow free elections. The demand for an election process that provides a choice between programs and candidates was first adopted at the annual church synod in September when delegates representing eight regional Protestant churches condemned alleged falsifications of election results and called for a variety of political parties--and a vote of confidence by the people. Bishop Gotfried Forck of the Evangelical Church of Berlin and Brandenburg said that the ruling party "must take the risk of being defeated for certain seats in an election, thereby making a place for others who, according to the opinion of the people, are qualified to do the job."

Violence could leave Israel without a Christian presence

The exodus of Christians from the West Bank and Gaza Strip because of the continuing violence between the Israeli Army and the Palestinians could soon leave Israel "without a Christian presence," said Bishara Awad, president of Bethlehem Bible College. The college, like all schools in the occupied territories, has been closed by Israeli authorities since 1967. "We are afraid to meet and teach the word of God because of possible repercussions from military authorities," said Dr. Awad, whose brother Mubarak was deported as a spokesman for the Palestinian uprising. Despite the closing, teachers have "gone underground" or "found new ways to teach," including correspondence courses, Awad said.

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Dialogue group expresses appreciation for statement by Pope and Runcie

The official Anglican/Roman Catholic dialogue group (ARC-USA) expressed appreciation for the Common Declaration issued by Pope John Paul II and Archbishop Robert Runcie after their meeting in Rome last month. The group sent a letter saying that "following your example, we too recommit ourselves to the quest for visible unity and full ecclesial communion." The letter was signed by Roman Catholic Archbishop John Whealon of Hartford and Episcopal Bishop Theodore Eastman of Maryland, co-chairs of the group. The ARC-USA dialogue was discussing Anglican orders at its meeting, just prior to sending the letter to Runcie and the Pope.

UCC and Disciples take steps toward new ecumenical partnership

A joint panel of the United Church of Christ and the Christian Church (Disciples of Christ) recommended that the two churches strengthen their ecumenical partnership by doing "nothing separately that could be done together." In some respects the recommendation took the churches further down the path of church unity than the recommendations of the Consultation on Church Unity (COCU), which has served as an ecumenical forum for the two denominations since COCU was founded 26 years ago. But David Taylor, general secretary of COCU, said it was more limited in other ways because it addressed the relationship between the two churches and not the larger Christian community. Last summer the governing bodies of the two churches voted to establish a relationship of "full communion," allowing an exchange of ministries and shared communion. Taylor said that COCU's vision is for a similar relationship among a much broader spectrum of churches.

Lutheran and Episcopal parishes swap church buildings

A Lutheran and Episcopal church in a suburb have swapped church buildings. Bloomington Lutheran Church, a congregation of the Wisconsin Evangelical Lutheran Church, needed more space and St. Patrick's Episcopal Church was looking for a smaller building and

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proposed the swap, which became official on Reformation Sunday.

Anglicans and Lutherans continue dialogue on episcopacy

The Anglican/Lutheran International Continuation Committee held its first meeting since the publication last year of the Niagara Report, detailing progress in conversations about the role of episcopacy. The report was welcomed by the Lambeth Conference last summer and commended to the churches for study and reception. In light of the Lambeth response and bolstered by growing convergence in Europe, North America, and particularly Africa, the continuation committee recommended that ecumenical engagement and exploration be focused in Africa where there has been exemplary leadership in the sharing of pastoral oversight, sacramental hospitality, and action for justice and peace.

"It's important to be shaken," San Francisco clergyman says

"We've been shaken, we've been jolted, but we're saying yes to life," said the Rev. Cecil Williams of Glide Memorial Church as people gathered in churches after the earthquake. "And it's important for us to be shaken--rich, poor, and middle class. This quake shook us all, and now we have a common problem and need common solutions," he continued. Glide Church served meals to an estimated 7,000 people after the quake and Williams talked officials at Candlestick Park into donating to the hungry thousands of hot dogs intended for the canceled World Series Game.

Episcopalians should work on their image, conference told

As part of a discussion on redefining the congregation at a Working Class Ministry Conference in Plainfield, Indiana, the Rev. Robert Gallagher asked small groups to name Episcopalians in the news, people they wished were Episcopalians, and television characters known to be Episcopalians. After all the names were called out, Gallagher asked, "Where are the working-class Episcopalians?" The group could

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not name any, leading Gallagher to suggest that the church has an image problem. The church often needs to be defined as "what we are instead of what we used to be," he said. Gallagher, a member of a pastoral team in Trenton, New Jersey, used material developed by the Order of the Ascension and taught as part of the Parish Development Institute co-sponsored each summer by the order and General Seminary.

AIDS Youth resource mailed to parishes

A four-part resource, "Youth Ministry in the Age of AIDS," is being mailed in mid-November to all parishes and dioceses in the Episcopal Church. The diocese will also receive companion videos, "The Subject is AIDS" and "Beyond the Labels." The resource was prepared in response to a General Convention resolution asking for AIDS education programs. A survey conducted by the Education for Mission and Ministry's office of program resource development, which coordinated publication of the resource, revealed that most people who attended a special workshop to introduce the material were enthusiastic about its use in parishes. (Editor's note: More complete information about the resource will be available in the next issue of ENS.)

PEOPLE

The Rt. Rev. Jonathan Goodhue Sherman, retired fifth bishop of the Diocese of Long Island, died October 26 in Connecticut at the age of 82. He was elected suffragan bishop of Long Island in 1948 and consecrated on Epiphany, January 6, 1949. He was elected diocesan bishop and installed in June 1966 and served until his retirement in 1977. For many years he taught a course in Scripture at the George Mercer School of Theology.

The Rt. Rev. Thomas Augustus Fraser, Jr., the retired eighth bishop of North Carolina, died October 25 at the age of 74. He served parishes

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in Long Island, New York City, and Alexandria before going to Winston-Salem, North Carolina. He served as diocesan bishop from 1963 to 1983.

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NCC documentary to focus on Christians in El Salvador

A National Council of Churches' documentary about Christian base communities in El Salvador, La Lucha (The Struggle), will be broadcast on ABC-TV, Sunday, December 3 at 12:30 P.M. (EST). The documentary is the second program in the ABC television series, Vision and Values, which is presented by the Interfaith Broadcasting Commission. La Lucha will examine the religious struggle of people in war-torn El Salvador, particularly the Christian base communities that gather for worship and Bible study outside of traditional church structures.

(Note to editors: a publicity graphic for La Lucha is enclosed in the Episcopal News Service.)

New video resource on participation of children in the Eucharist

Celebrating God's Love: Children and the Eucharist, a new 30-minute video resource exploring the history, theology, and importance of children's participation in the celebration of the Eucharist, is available from the Diocese of Colorado. The video is recommended for use with parents, church school teachers, adult education classes on the sacraments, and newcomers' classes. The VHS video (plus study guide) sells for \$60 and may be ordered from the Resource Center-Video, Episcopal Diocese of Colorado, Box 18M, Denver, CO 80218 (303-837-1173).

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New book on Anglicans and Native Americans fills "shameful blank"

A series of "sketches" reviewing the history of the Episcopal Church's ministry among Native Americans has been written by Owanah Anderson, the staff officer for Native American Ministries of the Episcopal Church. Anderson's book, Jamestown Commitment: The Episcopal Church and the American Indian, has a twofold purpose: to call the Episcopal Church to its commitment to bring the Gospel of Jesus Christ to Native Americans and to tell how American Indians have responded to the Great Commission. In the foreword to the book, Bishop William Wantland of Eau Claire, himself of Seminole heritage, writes: "At last, a shameful blank in the history of the church has been filled, and filled admirably. . . . While this work is more a series of sketches (in the words of the author) than an in-depth history, the reader will find far more valuable historical material in this volume than anywhere else in the published world." The paperback is available from Forward Movement Publications, 412 Sycamore Street, Cincinnati, OH 45202.

New book on the contribution of Thomas Cranmer is available

In conjunction with the 500th anniversary of the birth of Thomas Cranmer, Fortress Press has released Cranmer in Context by Cambridge fellow Peter Newman Brooks. The book examines the life and theological contributions of the first Anglican Archbishop of Canterbury who served from 1533 to 1556 and authored the first edition of the Book of Common Prayer. According to Dr. Frederica Harris Thompsett, academic dean and professor of church history at Episcopal Divinity School, the book "is a sensitive reassessment of the Reformation's major liturgical author. Thomas Cranmer emerges through the thick complexities of Tudor politics and Reformation polemics as a very human, sensitive, and widely informed liturgist and diplomat. This volume will be enlightening for general historical readers and a

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wide range of English and ecumenical specialists." The book is \$9.95 and available from Fortress Press, 426 South Fifth Street, Box 1209, Minneapolis, MN 55440.

Lay professionals to gather in Dallas

The second national gathering for all lay people employed in the Episcopal Church, its institutions, or related independent groups will meet at Bishop Mason Center in Dallas, Texas, December 1 through December 3. The conference will continue efforts to improve communications among lay professionals and to raise the consciousness within the church concerning the mission and ministry of lay professionals. It will work toward enhancing job opportunities, job effectiveness, and career development, recognizing the work of lay professionals and seeking economic justice in their employment. For more information, contact the executive director, Ruth Schmidt, 2401 Bristol Ct. SW, Olympia, WA 98502 (206-352-1127).

Episcopal Urban Caucus will celebrate tenth anniversary in Atlanta

The Episcopal Urban Caucus (EUC) will gather in Atlanta, Georgia, from February 28 to March 3, 1990, to celebrate its tenth anniversary with the theme: "EUC Ten Years Later: The Dream, the Reality, the Vision." Plans for the meeting include reflection on the past decade and consideration of new initiatives in response to the economic justice program of General Convention. The conference will explore ministries in the Atlanta metropolitan area as demonstrations of effective models of coalition ministry. For further information, contact Mrs. Annmarie Marvel, 138 Tremont Street, Boston, MA 02111 (617-482-5800).

Consultation on ministry in higher education to meet

A collection of bishops and organizations within the Episcopal Church will meet in Washington, D.C., on February 21 to February 23 to create an advocacy network for college chaplaincy and campus ministry.

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The three-day conference of workshops will develop strategies to address the declining presence of the church in university settings-- what Bishop Roger Blanchard, a friend of the consultation, calls "the primary domestic mission field of the 1990s." Sponsoring organizations for the consultation are: The Association for Religion and Intellectual Life, the Association of Episcopal Colleges, the Episcopal Society of Ministry in Higher Education, the National Office of Ministry in Higher Education, and the Union of Black Episcopalians. For more information contact the Rev. Dorsey McConnell, The Episcopal Church at Yale, 1955 Yale Station, New Haven, CT 06520 (203-432-1140).

Open hearings on sexuality in Washington, D.C.

The Commission on Human Affairs will respond to action taken at the 1988 General Convention with an "open meeting" on January 6 in at the Chruch of the Epiphany in Washington, D.C. The hearing is intended to facilitate and encourage the "listening process" in the church for gay and lesbian Episcopalians, as part of the commission's ongoing exploration of matters related to its continuing study of human sexuality. Six members of the commission will be present for the hearing, and opportunity will be given during the afternoon and evening for interested persons to speak in the context of the hearing. For further information contact the chair Rt. Rev. George Hunt, 275 North Main Street, Providence, RI 02903, (401-274-4500).

Episcopal Peace Fellowship group to observe Nicaragua elections

The Episcopal Peace Fellowship (EPF) is recruiting interested Episcopalians to participate in a Witness for Peace project to observe the February elections in Nicaragua. Together with Methodist, Presbyterian, Roman Catholic, and ecumenical delegations, the Episcopal Church representatives will attend training sessions, travel to Nicaragua to observe the elections, and share their experiences upon their return. The Episcopal delegation will be coordinated by Witness for Peace. For more information write to Mary Miller, EPF

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Executive Secretary, The Episcopal Peace Fellowship, 50th Anniversary Conference, 620 G Street SE, Washington, D.C. 20003.

Editors: A sheet of Episcopal Church logos is enclosed in the mailing. The sheet includes symbols for the UTO, Presiding Bishop's office, Anglican Communion, Office of Stewardship and Development, The office of Hispanic Ministries, Presiding Bishop's Fund for World Relief, and the Episcopal Church.

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Episcopal Church leads fight for humane AIDS legislation ENS 89231

by Ariel Miller

CINCINNATI, Nov. 8--Advocacy by the Episcopal Church is proving crucial to the passage of major AIDS legislation at both the federal and state level. Health education, antidiscrimination protection, and funding for AIDS-related health care are all being furiously attacked by fundamentalist groups. Sponsors of landmark bills in the United States Congress and the state legislative of Ohio have used support from the Episcopal Church to counteract assertions by the religious right that religious Americans oppose compassionate legislation for persons living with AIDS.

Until such legislation passes, those living with AIDS face discrimination in housing, hiring, insurance, and access to medical care. AIDS prevention efforts--including education, testing, and epidemiological tracking -- are also pursued in a hit-miss fashion.

Without lobbying by mainstream denominations such as the Episcopal Church, the risks of sponsoring bills to help people with AIDS are almost political suicidal, observers say.

"The brand X churches are out there, and they appear very strong to legislators," reported State Senator David Hobson (R-Springfield), who piloted Ohio's new comprehensive AIDS bill through the Ohio state legislature, despite tremendous opposition by fundamentalists. "They have no compunction about tying up our phone

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line for three days, deluging the office with vile letters. We now hear overwhelmingly from the evangelicals. And they are very threatening: they say, 'we're going to get you in the election.'"

"On issues such as AIDS, legislators deeply need action identified as from the mainstream religious community to counteract the religious right," said the Rev. Robert Brooks, national affairs officer of the Episcopal Church in Washington, D.C.

That action starts with helping to draft legislation.

Brooks started in January of this year to work for a bill that would embody the resolutions of the General Convention of the Episcopal Church defending the human rights and needs of persons living with AIDS. He convened an ecumenical AIDS working group representing church staff from major Christian and Jewish denominations, and included key staff from congressional committees. It succeeded in having AIDS listed on the Senate priority list for the 101st Congress.

The goal of the interreligious AIDS Working Group was to guarantee nondiscrimination for persons living with AIDS. Rather than introduce the measure as a separate bill, it decided early on that AIDS nondiscrimination would have a better chance of passing if it were incorporated in the Americans with Disabilities Act (ADA), a bill to extend the guarantees of the Civil Rights Act of 1964 to disabled Americans.

"The ADA bill is something the disabled community had yearned for and worked for 20 years," said Brooks, who praised the lawmakers for agreeing to include language explicitly extending nondiscrimination to persons living with AIDS.

As expected, Senator Jesse Helms of North Carolina rose to attack the bill, asserting that religious Americans opposed any legal protection for AIDS patients whose illness was the result of their "behavior." Senator Edward Kennedy then stood up and read into the

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Congressional Record a letter drafted by Brooks's working group and signed by the national heads of major religious groups, including Presiding Bishop Edmond L. Browning of the Episcopal Church.

"This was the only one of a hundred major letters on this bill that was entered into the Congressional Record," Brooks reported. "After it was read, the Helms amendment was dropped, and the bill passed overwhelmingly the next day in the Senate."

The bill is being prepared for consideration in the House of Representatives, where at least one congressman planned to try to amend it to exclude "those who contracted AIDS through their behavior."

President Bush worked closely with Brooks on the language of a compromise version of the bill for the House and Senate, and wants it to pass. Brooks urged delegates at the National Episcopal AIDS Conference in Cincinnati on October 27 to call their representatives immediately to register their support for the bill.

Episcopalians also played a vital role in drafting and lobbying for State Senator Hobson's comprehensive AIDS bill in Ohio. Nancy Brandenburg, a nurse who chairs the diocesan AIDS task force of Southern Ohio, began advocating for AIDS legislation three years ago. Her major concerns included prevention education, housing for persons living with AIDS, and protection for AIDS patients against discrimination. Working with Bill Brown, the diocese's community affairs officer, she helped canvass grass-roots Episcopal support for the bill when the opposition of fundamentalists exploded. In April the diocesan AIDS task force sent a letter to all parishes in the diocese alerting them to the importance of the bill and the need to lobby for it to counteract the attacks of evangelical groups. Several clergy wrote to or visited their legislators in response.

Hobson credited the support of the Ohio Council of Churches and the Episcopal and Roman Catholic Churches in Ohio for providing

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many legislators with the political base they needed to vote for the bill. As a result, it passed this summer, giving Ohio the most extensive protections of persons living with AIDS, those at risk, and the general public of any state in the country.

"It's a fantastic bill," said Brandenburg, who praised Hobson for his courage and foresight in sponsoring it. "The fact that this person who cares, who is active in his own church, is running for the United States Senate is pretty exciting."

For Hobson, too, the constructive work of Episcopal lobbyists was a welcome antidote to the bigotry and ignorance of many religious opponents to the bill. "I think it's very important to have religious lobbyists for the mainstream churches -- like Bill Brown or Nancy Brandenburg -- not only to support legislation, but to help draft it. Now that I know they are there, I can call on them to help," he said.

--Ariel Miller is a correspondent for Interchange, the newspaper of The Diocese of Southern Ohio.

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ADDRESS FROM THE CHAIR
EXECUTIVE COUNCIL
November 3, 1989
(Feast of Richard Hooker, d. 1600)

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Words from an old song keep running through my head: "By the time I get to Phoenix...."

The good news is that the Arizona state legislature has re-established statewide observance of Martin Luther King Day. This welcome word came to us at the House of Bishops meeting in Philadelphia in September. Need I say there was a broad smile of relief on the face of Bishop Joe Heistand?

"By the time I get to Phoenix." By the time we get to Phoenix. Is it too early to begin thinking about July 1991 and the 70th General Convention? Our meeting this weekend marks the beginning of the second full year of the triennium; what we do this weekend will set the tone and direction of all our preparations. At my direction staff has prepared the way for us with innovative budget proposals for 1990, the result of hard work and no little emotional energy on the part of the dedicated servants who call this building home.

In addition to the budget, a planning process will be unveiled and inaugurated later today by the Mission Planning Committee and the Senior Executive for Mission Planning. This planning process will keep us firmly on track in preparing our program proposals for the 70th General Convention, and I believe it will allow us to do so with foresight and integrity and in response to how God is calling us as a Church right now.

So, now is the acceptable time for all of us to begin to sing together, "By the time we get to Phoenix." By the time we get to Phoenix, what do we want to have happened in our life and work together as a Council? By the time we get to Phoenix, what do we want to be able to say to General Convention?

My address from the Chair will be a little different this time in that it will involve you more actively. After I conclude my remarks, you will gather in small groups to react to what you have heard and to prepare a response for the plenary which will follow. I hope my thoughts will spark your own thinking, all of which can then be fed into the planning process later in the day.

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Let me, then, do three things in this address today. First, allow me to say a few words about our life together as a Council, now that we are near mid-point in this triennium. Second, let me briefly hold up for you once again the reason for our being, the mission of this Church. Finally, I will issue a challenge. The challenge will be to shape our mission in a distinctive way, drawing upon the strengths and insights of our tradition in a way that gives integrity to our proposals and a winsome and compelling quality to their presentation.

Life Together

At about this point three years ago, I had finished my "year of listening," the first year in my term as your Presiding Bishop. After my report to you of what I had heard in this great Church of ours, we as a Council began what I thought was an energizing and exciting task of shaping the Mission Imperatives, a positive response to our discernment process. Upon those Mission Imperatives we then built our proposals to the 69th General Convention.

Shaping the Mission Imperatives was hard work, as all truly collaborative efforts are which seek to honor our diversity as a body while still calling us together to the one mission given us by God. Hard work, yes, but healthy and life-giving work, capturing first our imagination as a Council and ultimately the imagination and energy of the whole Church.

Perhaps one should expect a letdown after that kind of sustained activity. We are told that such a letdown is inevitable. Was I wrong in sensing some of that in Pittsburgh? It may also have been the muggy June weather. Perhaps it was the lamentable washing-out of the Pirates-Mets game. Whatever the reasons, a vague sense of dissatisfaction was clearly apparent in the post-meeting evaluations you submitted. I for my part was uneasy with what I perceived to be a tendency toward fragmentation, a certain fractiousness among members of Council.

In situations such as this I find it helpful to pause and check my bearings, see where I am heading, look again at my destination, my mission.

The Canons of the Episcopal Church are clear about the role and function of Executive Council. The Executive Council is charged with carrying out the programs and policies of the General Convention. Executive Council is to unify, develop, and carry forward the work of the whole Church. Executive Council is accountable to General Convention and will, in the words of the Canons, "render a full report concerning the work with which it is charged."

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Somewhere recently I came across a quote from Edmund Burke, the eighteenth century Irish philosopher and statesman. Wringing his hands over a divided and quarrelsome Parliament, Burke issued this memorable dictum:

"Parliament is not a congress of ambassadors from different and hostile interests, which interests each must maintain, as an agent and advocate, against other agents and advocates; but parliament is a deliberate assembly of one nation, with one interest, that of the whole; where, not local purposes, not local prejudices ought to guide, but the general good, resulting from the general reasons of the whole. You choose a member indeed; but when you have chosen him, he is not a member of Bristol, but he is a member of parliament."

Executive Council is hardly the British Parliament, nor is it, for that matter, like the U.S. Congress; but we are a body, gathered from diverse places, charged with representing the whole Church, not separate and competing interests and groups.

Richard Hooker, the great Anglican apologist whose feast we celebrate today, put it more theologically. Our true nature, he said, is as selves who are "sociable parts united into one body." We are bound "each to serve unto [the] other's good, and all to prefer the good of the whole before whatsoever their own particular."

For our own souls' health, as well as for the responsible functioning of this body, we could do worse than keep the words of Burke and Hooker before us.

Nor should we be unmindful of the accounting we are to render. There was criticism from more than one quarter at the Detroit Convention about the absence of an actual report in the "Report of the Executive Council." We are all for being forward-looking and not backward-looking, and indeed there was much enthusiasm in Detroit for our proposals for the triennium to come. But there was no word from Executive Council about the program of the triennium just ended. Detroit gave this Council carte blanche. Phoenix will rightly expect an accounting. By the time we get to Phoenix, then, a clear and unequivocal report of our stewardship must be in hand.

The Mission of the Church

We are, then, a body charged with executive powers on behalf of a national synod, and we are a body which must account for its stewardship of that charge. For what great mission are we given these powers? For what great mission, the unifying, developing and

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executing of which, are we to be held accountable? Nothing less than the mission of the Church, nothing less than God's own mission of reconciliation to which all baptized members of Christ's body are called.

One thing we can be thankful for as a Council is that we do not, each triennium, have to re-create from whole cloth the mission of the Church. Until that grace-filled day when the Reign of God is among us in its fullest, our mission remains as it has been, one and unchangeable. "What is the mission of the Church?" asks the Prayer Book catechism. "The mission of the Church," comes the reply, "is to restore all people to unity with God and each other in Christ."

In Christ. Christ is the touchstone and sure foundation of our mission; he is our measure and our polestar. As ACC-6 put it, "deliberately and precisely Jesus made his mission the model of our mission to the world. For this reason, our understanding of the church's mission must be deduced from our understanding of what Jesus considered his mission to be."

The witness of John to that mission is clear: "As the Father has sent me," said Jesus, "even so I send you" (John 20:21).

The witness of Mark is clear: "Jesus came into Galilee, preaching the gospel of God, saying, 'the time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel'" (Mark 1:14-15).

The witness of Matthew is equally clear: "And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity" (Matthew 9:35).

And the witness of Luke is clear: Jesus stood in the synagogue and said, "The spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Luke 4:18-19).

As God sent Jesus, so God sends us now:
to proclaim the good news of the kingdom;
to teach, baptize, and nurture new believers;
to respond to human need by loving service;
to seek to transform unjust structures of society. (ACC-6)

We can say with confidence that our Mission Imperatives sum up this holistic mission of proclamation, nurture, service, and transformation. The Mission Imperatives have served us well; and,

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explicated in the context of the Gospels, I believe they have the power to continue to call us to what we must be about. We have only to keep them before our people.

A Challenge

Let me now issue a challenge. The mission of the Church, the holistic mission of proclamation, nurture, service, and transformation, is a mission which we as Episcopalian Christians share with all other Christians. The mission of reconciliation stands as much as a call to Roman Catholics, Protestants, Orthodox, and Pentecostals as it does to Anglicans. But each of our great Christian families has its own history and ethos, its own distinctive ways of acting, its own unique path. How we as churches hear the call to mission and how we respond are different--sometimes in subtle, sometimes in dramatic ways.

I was struck, for example, by the witness of the Orthodox churches of the Soviet Union when I visited them this summer. The Orthodox churches of the Soviet Union do one thing particularly and supremely well: praise God. Their theology may not be as precise and demanding as that of the Germans. They are yet innocent of any Vatican II-style reforms. Their social witness is severely constrained by the state. But the powerful witness of their praise, their incomparable liturgy, has probably been the salvation of Russia.

The Orthodox praise God supremely well. What do Anglicans do supremely well? What significance does the Anglican/Episcopalian way of seeing, understanding, and doing things have, and how is this significance reflected in our programs? How does our Anglican tradition, our ethos and our praying, shape our practice? What effect does being Anglican have on the way we carry out the mission we have in common with other Christians?

At their meeting in Cyprus this spring the Anglican primates issued guidelines for a decade of evangelism. One of the guidelines was this: Discover and use distinctive Anglican gifts. "Our heritage of liturgical and sacramental worship, our apostolic continuity, and our 'reasonable tolerance,'" said the primates, "are all evangelistic tools and distinctive gifts to the larger Christian community. Effective evangelists are true to themselves."

Effective evangelists are true to themselves. Knowing who we are and being true to ourselves will, I suspect, free us from many peripheral anxieties. If we, like Blessed Richard Hooker before us, can be clear about the essentials, we will speak and act with an integrity and winsomeness which commands attention. We will not be guilty of that genteel blandness so characteristic of Anglicanism at its worst. Wasn't it Emerson who observed, "The merit claimed for the Anglican Church is, that if you let it alone, it will let you alone?"

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Discover and use distinctive Anglican gifts, suggested the primates. Surely one of our great theological distinctives has been our emphasis on the doctrine of the Incarnation. Not for nothing has one European called us the "Church of Christmas Day." Not for nothing did the great Paul Tillich call the Incarnation the "Anglican heresy."

What would we as a Church look like if we were "courageously incarnational?" asks Frederica Harris Thompsett. We would surely place a special emphasis in our programs on Creation and our relationship to Creation. Professor John Booty, our most prominent contemporary interpreter of Richard Hooker, said this of the great theologian's approach: "Hooker constantly and emphatically asserted the importance of Creation and its worth. 'All things that are, are good.' All things are good because God is in all as all is in Him. Hooker provides a positive view of all nature, as well as human nature, and this provides the basis for a theology which is ecologically attuned" (from William Wolf, ed., The Spirit of Anglicanism).

Participation is an important word for Hooker. It relates directly to his understanding of the nature of Creation.

Participation meant for Hooker participation in Christ, through baptism and Eucharist. To participate in Christ is to be a part of Christ's body, which alone is the Church. The Church is that koinonia, or fellowship, distinguished by its participation in Christ for the sake of Christ's ministry and mission of reconciliation in a broken world. Participation in Hooker's sense is, then, as Booty suggested, "a term particularly suited to the modern age of global interdependence."

Meditating on this, I cannot help but come to the conclusion that that formulation which the World Council of Churches has taught us to use, JPIC -- Justice, Peace, and the Integrity of Creation -- is a "natural" for Anglicans. Commenting on the fundamental Anglican proclivity to see our lives as interconnected, the late Dean Terry Holmes observed:

"Our spirit, mind, emotions, and body are inseparably united, as are our personal, interpersonal, historic, social, and cosmic lives. We cannot postpone the issue of justice to a future date; we cannot ignore the hungry at our doorstep; and we cannot pretend that what we do in our business has no effect upon the state of our soul. There is a continuity to human existence, including between nature and super nature, which God confronts and, we pray, makes whole. The wholeness requires a church that is faithful to her Lord" (from, What is Anglicanism?).

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We have a staff officer for peace and justice and our programs reflect that priority. But what of the "integrity of Creation"? Where does our program reflect this, a necessary aspect of an interdependent whole? Can reflection on our Anglican understanding of Creation help us here?

From our distinctive emphasis on the Incarnation do we not, too, derive important insights into suffering, human nature, and community? If in Jesus God was identified with brokenness and suffering, then our involvement as the Body of Christ in this world is clear. The sufferer shall not be isolated or quarantined. Suffering shall not become an occasion for shame or guilt. Suffering is but one more aspect of community. Human worth and dignity derive their reality not from some intrinsic individual strength or merit but because persons are in relationship to God.

Hooker was the great digger after bedrock essentials. He got the essentials right. "Sociable parts united into one body..., each to serve unto other's good, and all to prefer the good of the whole before whatsoever their own particular." Hooker's image, observed David Smith, "is of a social self, saved in relationship to Christ, required to grow in that relationship and in community" (from, Health and Medicine in the Anglican Tradition).

I have not specifically mentioned Anglican spirituality, another area in which we are often said to do well. Terry Holmes, in assessing Julian of Norwich as an exemplar of Anglican consciousness, once said that, for Julian, "Jesus is our true Mother," and that the consciousness of Anglicanism is "dominantly feminine." What did he mean by that? If true, what implication would it have for the way we approach and carry out our mission?

The role of the Book of Common Prayer in the development of our spirituality is, of course, pivotal. We now have a substantially new Prayer Book, whose roots in our tradition are secure but which makes available to us in our time yet new riches. When the history of our contemporary church is written, I believe the 1979 Book of Common Prayer will be seen as a catalyst of renewal and mission. We can be grateful for recent contributions on the spirituality and theology of the Prayer Book by Professors Robert Wright and Leonel Mitchell. What insights lie there to be mined in our mission planning? If "praying shapes believing," it surely also shapes our acting.

Incarnation, Creation, human nature, community, suffering, spirituality. We as Anglicans and specifically as American Episcopalians have important and perhaps distinctive things to say about all these. We, therefore, have opportunities for leadership in the Christian community. Discovering these distinctive insights and

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emphases, meditating on them, applying them, will be part of your task as you plan the programs and priorities of this Church. I challenge you to do so.

Why do we dare do this? Isn't it somewhat triumphalistic and anti-ecumenical to toot our own horn? Does it not partake of navel gazing? I believe not. For one thing, there is always a danger that Anglicans will quietly slide into passivity (remember Emerson's dig?), and blur our boundaries as a distinct community. We rightly preach and try to practice inclusiveness. I particularly have sought to make inclusiveness a hallmark of my episcopate and primacy. But inclusiveness can have a downside. An uncritical and lazy tolerance, as sociologists of religion never tire of documenting, creates real difficulties in setting boundaries, in defining beliefs and attitudes, in upholding what is distinctive. In a provocative speech he gave last year to the Episcopal Church Foundation, Bishop Richard Grein quoted Bruce Reed of the Grubb Institute to the effect that boundaries need not be barriers, but rather healthy means of managing interaction with the rest of the world.

So that is one reason we would do well to lift up and consciously apply our Anglican distinctives, the things we are "good at." It would make us stand out more clearly as a witnessing community. Another reason is that to do so is a way of being accountable. It is a way of being responsible stewards of the precious gifts our history and God's grace have bestowed upon us.

Finally, we simply need to give thanks for and celebrate that which has made us a distinctive people. In doing so, we can also give thanks for those others among our Christian sisters and brothers whose gifts are different, but which, in God's economy, complement our own. Does not such an understanding of gifts result in an ecumenism more disciplined and integral?

The Executive Council Committee on Planning and Development and the Senior Executive for Mission Planning sense, as I do, the birth pangs of a new day in our lives. They, as I do, believe that after two decades of introspection and strife we know what divides us. It is now time to move forward: to share and celebrate what unites us.

The Planning Committee agrees that the celebration of Creation is an Anglican distinctive. But, also, it is participation in the new Creation that future Anglicans may celebrate. That, we believe, is encompassed in the mission of the Church. Based on that belief, we are able to state that the mission of the Church, and therefore the Episcopal Church, is to serve as midwife to the new Creation begun in

Jesus Christ. In the new Creation, this world and all that is in it is being transformed into the Commonwealth of God, where there are no outcasts.

The Planning Committee will bring to us today a proposed planning process that can engage not only us, but the entire Church, in discovering and using our distinctive Anglican gifts, and in sharing and celebrating how those gifts are being used in our time.

The Committee will propose a three-stage process for gathering the stories of ministry from throughout the Church, to inform a vision of who the Church is called to be and what the Church is being called to do during the remainder of this century and beyond. This is, I remind you, a proposed process, not a finished product. It is, in fact, a vessel designed to catch up and assimilate the collective wisdom and commitment of this body. I have carefully read this proposal and heartily commend it.

This planning process recognizes, I believe, that we are a body, gathered from diverse places, charged with representing the whole Church, not separate and competing interests and groups. It does, indeed, catch up the spirit of Richard Hooker who reminds us that "We are bound each to serve unto [the] other's good, and all to prefer the good of the whole before whatsoever their own particular."

Having heard my challenge, I would urge you then to proceed with the task of mission planning. But while doing so, bear in mind one caveat. Indulge yourselves in yet another Anglican characteristic -- the tolerance for ambiguity and loose edges. Someone wise, noting a certain self-deluding quality about planning, once said this: "When schemes are laid in advance, it is surprising how often circumstances fit in with them." Leave room for surprise, for the operation of the Spirit.

I end this address with the collect for the one who has most inspired it and whose feast we observe today. Let us pray.

O God of truth and peace, you raised up your servant Richard Hooker in a day of bitter controversy to defend with sound reasoning and great charity the Catholic and Reformed religion: Grant that we may maintain that middle way, not as a compromise for the sake of peace, but as a comprehension for the sake of truth; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, One God, for ever and ever. Amen.

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Episcopal News Service/Episcopal Church Center 212/867-8400

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Address by the Archbishop of Canterbury at Christ Church in Philadelphia, October 22, on the occasion of the 200th anniversary of the founding of the Episcopal Church and the adoption of the first American Book of Common Prayer

Two hundred years ago this week, on October 16, 1789, a Constitution and Canons and a Book of Common Prayer were ratified "by the Bishops, the Clergy and the Laity of the Protestant Episcopal Church in the United States of America, in Convention." The act of ratification took place in the Pennsylvania State House, surroundings already hallowed by the adoption of the Declaration of Independence and the framing of the Federal Constitution. In the space of 16 short years, from "the shot heard round the world" to that October day in 1789, two revolutions--the one political and the other ecclesiastical--were brought to splendid completion....

On July 2nd this year we celebrated the 500th anniversary of the birth of another Archbishop of Canterbury, Thomas Cranmer. He stands prominently amid a select band of Tudor writers from Tyndale to Shakespeare who made us speak as we do and who, in Cranmer's case, made us pray as we do. In his preface to the first Prayer Book of 1549, he revealed the intention and the hope which have informed the shaping of every subsequent Book of Common Prayer in every province of our Communion:

"That the people...should continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true religion."

From Latin to the vernacular, from Tudor English to modern English, from 1549 to 1979 and beyond, the Book of Common Prayer in each generation is a vehicle of God's amazing grace, a sign of God's long continuance of nursing care and protection for his people.

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As we celebrate the 200th anniversary of your first Book of Common Prayer, here as elsewhere in our worldwide Communion the Prayer Book has influenced and held together our growth in worship and doctrine. Whatever the diversities today, we must never lose our unity in the ways in which we approach God. There is a skill in crafting words which after frequent use still seem fresh. Thus we are nourished from generation to generation....

The powerful experience of family unity characterized the Lambeth Conference a year ago. It has marked the subsequent discussions throughout our Communion about women and the episcopate. And only last month it took your own House of Bishops, meeting here in Philadelphia, by surprise. To see each other's faces, in the midst of very real differences of opinion and diversity of practice, is like seeing the face of God. And it sets us all free to do the urgent work Paul spoke of (2 Timothy 4:5).

An address given by the Archbishop of Canterbury to the members, guests, and friends of the Diocesan Convention of the Diocese of Pennsylvania, October 20, 1989

Two hundred years ago, on October 16th, a constitution and canons and a Book of Common Prayer were ratified by the bishops, clergy, and laity of the Protestant Episcopal Church in the USA. This religious achievement was preceded by the founding of your nation--the Declaration of Independence and the signing of the Constitution. Taken together these two events stand for two precious ideals in any community--exploration and order, ideals that have shaped your origins and the character of the nation. William Penn wanted Philadelphia to be what he called a "city of holy experiment." But he named it "city of brotherly love." Together these two phrases suggest two images of the church which continue unaffected by the passing of the years and to which the Episcopal Church remains steadfast and loyal.

Church history should be described as a history of holy experiments when explorers set out to break new ground, push back

frontiers, found new territory. For William Penn and for the Constitution itself, freedom of religion was just such a discovery. He wanted Philadelphia to be a place of discovery for the human spirit and a place of mutual responsibility. Experiment and fraternal love--that would not be a bad motto for the Anglican Communion. It would capture the independence established here in 1789 which has become a feature of Anglican churches elsewhere, yet it would also recognize Anglicanism's family. It now spans the world's races, cultures, and social conditions. It has prided itself on combining the essentials of the Christian faith with wide freedom for the seeker and explorer.

Some members of the Church of England are apprehensive about innovations within the Episcopal Church. I have just come across a passage which may surprise them. It comes from John Henry Newman when he was still an Anglican. In 1839 in a magazine called the British Critic he wrote:

"Let the American Church take her place. She is freer than we are....She has but to will and she can do. Let her react upon us according to the light and power given her. Let her be, as it were, our shadow before us."

The statement of your recent House of Bishops meeting here last month admirably demonstrates what I mean. It records Christian people overcoming mistrust and finding a common will "to discern afresh the dimensions of our community of faith." It affirms the right of believers to hold different theological convictions on the ordination of women, and it pledges courtesy and respect to those who do not accept it, as well as loyalty to the unity of the diocese.

This was an important moment for the Episcopal Church. It reflected the spirit of the Lambeth Conference and gave a sign to the whole Communion that deep springs of faith, grace, and love are strong enough to set disagreement in new light and give hope of deeper unity ahead. I pay tribute to that spirit of unity and to the wise and

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sensitive pastoral leadership of Bishop Browning which has done so much to foster it. It needs translation into every diocese in the Communion....

Theology is not everybody's post prandial taste, but I want to say something which all may understand. It may be the time has come to concentrate less on increasing refinement and more on the preservation of varieties. The scientific tasks of systematizing, purifying, and testing for consistency remain important. But in the natural world we have learned of the importance of preserving varieties of species. I believe there is a similar need in theology. So, too, in the arts. They are essentially cumulative. A painting by Rembrandt does not invalidate a painting by Raphael, and it does not add anything to it--but it does add greater fullness to the storehouse of treasures. The virtues of either might be neglected in one age and then rediscovered in the next. They should both be preserved. So too with theology and theologians. Truth is many-sided. Only a church which can comprehend diversity can believe in the development and unfolding of God's grace.

Yet some dogmatic theology has concentrated on the suppression of other opinions and the replacing of them by a single correct variety. Theological systems have, like capitalism and science-based technology, been immensely effective and impressive in the course of the last four centuries. But their achievements have sometimes been bought at a high cost to the human spirit.

As the Anglican Communion we need to reaffirm our tradition of unity in diversity, our commitment to comprehensiveness as a way of preserving the theological equivalents of biological species and artistic inspirations.

An idea derived from an individual's unique experience of the grace of God in Jesus Christ may not fit into any existing dogmatic scheme easily, but like the stone which the builders rejected, it may become the headstone of a new corner.

Yet if our Communion is to win people to a personal faith in Jesus Christ, then we must strengthen those things which hold us

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together--teaching drawn always out of and tested by the Scriptures; the tradition of ordered worship which elevates and does not trivialize; the ability to share together in sacramental life which has its heart in the Eucharist. People look to us all over the world for firmness in faith, affirmation of moral standards, and support of the weak and oppressed.

When there is impairment of communion--a rather ugly phrase but we must recognize it to be the case over the ordination of women in the Anglican Communion--we need to strengthen all the other elements of communion and common life. Lack of solidarity, lack of generosity, indifference to one another's burdens and needs, lack of charity--these things impair communion just as surely as lack of a commonly recognized ministry. A church that is isolated, cut off, oppressed, restricted, or remote needs its communion with the worldwide Anglican family to be expressed in visible and concrete ways, by personal visits, by exchange of ministries, by sharing of gifts, by inclusion and recognition at gatherings of the faithful. This, as well as agreement on orders, is part of what communion means. Our fellowship is impaired without it, whether in the life of a parish or in relationships between dioceses or provinces of the Communion.

Inevitably the weaker look to the stronger, the smaller look to the larger, those who are restricted look to those who are free. Yet when contact is made in these ways, it is not at all clear who is the stronger or who is the more free, for suffering can sharpen witness and deepen faith....

Again and again Desmond Tutu, who once described the Anglican Communion as very untidy but hugely lovable, has shown the defense that, if anyone touches him, they touch a whole world family of faith.

You will know that the Archbishop of Canterbury is sometimes treated as if he were the head of the Anglican Communion. The media finds it easier to concentrate on a person than a committee, especially when that person lives in a sophisticated modern capital

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with a diplomatic network and efficient communication. But I do not rule. I serve the Communion by gathering it, and sometimes speaking for it. I am only a senior bishop with a diocese like other bishops. Yet I have the enormous privilege of knowing how much this partnership in our sort of world can mean....

I should make some reference to my recent visit to the Pope in Rome. It was a return visit for his presence in Canterbury Cathedral in 1982. Then we remembered Augustine of Canterbury and his mission to the English, begun in Rome in 597. That was the start of a movement of the spirit to which all English-speaking Christians owe their origin and their debt. On this occasion in Rome we remembered [Pope] Gregory and prayed in the place from which he sent out Augustine on his mission.

After four days of prayer and conversation together, the Pope bade me farewell with these words: "Our affective collegiality will lead us to effective collegiality." There could hardly be a better way of summarizing what I have been trying to say. Without fraternal love there will be no holy experiment. I went to Rome in my capacity as a senior bishop in the Anglican Communion. Our international character was symbolized by the presence of the Archbishop of Nigeria in my party, as well as others, including an American, Sam Van Culin. We went to affirm the unity we enjoy in order that we might move through these times when the cause of fuller unity seems rather distant.

The reasons for present difficulties are well-known but not one-sided. In the last one hundred years, Anglicans have questioned some of the more recent dogmatic statements of the Roman Catholic Church about particular rules of personal morality, as well as definitions of new dogmas. Rome, for its part, questions the independent decision of a few Anglican provinces to ordain women to the priesthood. Is there no way, they ask, in which the Anglican Communion as a whole can decide matters touching the very heart of the faith and discipline of the church? In our Common Declaration we both

located these differences in a different understanding of the exercise of authority. To clarify the question is to learn the better to live with it and hopefully one day to answer it.

We were certainly not engaged in negotiation. My visit is part of a long process of reconciliation which goes on at all levels of the church. Our meeting gave visibility to the gradual healing of memories. I hope that the pictures we sent out were those of Christians who have more things which unite us than divide us. What we can do together now, even around the table of the Lord, would have been inconceivable at the beginning of my ministry.

We talked about the efforts which Christians should make together in the closing years of this century to proclaim the Gospel in the largely secularized societies of the West. We talked of common action in the growing ecological crisis and the succor of the poor and oppressed. There can be dialogue between us. There can be common action for the well-being of our world. Above all, there are bonds of affection.

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"Christmas is about what God is doing now."

ENS 89234

The Presiding Bishop's Christmas message

December 1989

All through Advent we have waited expectantly for the dawning of Christmas morn. We have anticipated what is to come, that glorious day, that splendid season. We have waited and warned ourselves by our expectations.

Yet we know that the Christmas holidays are a time of sadness and depression for many. The reality of Christmas can become determined by the powerful feelings we have about it, diminishing our ability to participate in the actual essence of the event.

Sometimes the reality of the current Christmas does not seem to be able to compete with the happy memories of Christmases past. Our memories can blur over the years, rough places smooth out, and we remember Christmases gone by as rosier and more bedecked with holly than they actually were.

Sometimes when the presents we hoped for are not under our tree, when we do not feel the quiet joy of home and hearth in the way we had envisioned, when the fun and frivolity of the evening turns into a blurry dawn, then our spirit of expectancy evaporates, gives way to one of disappointment, regret.

Is it that we expect too much? Is it that Christmas cannot bear up under the weight of our accumulated expectations? Is it that we expect what used to be or what has never yet been and are opening ourselves to disappointment? Gloriously, happily, joyfully, resoundingly--no. We do not expect too much. Most of the time we expect far too little.

When Christmas morning comes we are not simply celebrating a wonderful event that happened two thousand years, though we are certainly doing that. We are not simply celebrating the wonder of what God gave us then, though we are doing that. The gift of Christ, given

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to us, is so much greater than that. We can expect, and in fact have been promised, what is greater still. Christmas is not about what has been, a look back to our beginnings. Christmas is about what is and what is becoming. Christmas is about the birth each day, today, tomorrow, and forever, of the new creation and our participation in that. Christmas is about what God is doing now. Christmas is about the reality of the kingdom in which we now live. Christmas is about the Word made flesh to dwell among us, to be with us, not just then but now and forever.

Let us rejoice in the reality of the Incarnation, ever present. Let us expect, and well receive, the love and life and wonder upon wonder that we have been promised. We need not fear disappointment as we slip the ribbons from this gift. It is ever before us, more wonderful than we could hope or imagine.

My prayers and blessings to each of you for a joyous Christmas in the here and now.

The Most Rev. Edmond L. Browning
Presiding Bishop of the Episcopal Church

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Episcopal News Service/Episcopal Church Center 212/867-8400

Ohio woman's life spanned history of American Prayer Book ENS 89235

by Mike Barwell

When Idah Beery Tait died on September 8, 1989, she took with her to the grave the memory of all four American Prayer Books.

Perhaps the oldest parishioner of the diocese of Southern Ohio, Mrs. Tait's 106 years spanned two centuries, all eight bishops of Southern Ohio, and all four editions of the Episcopal Church's Book of Common Prayer.

Idah Katherine Beery was born on a family farm on August 14, 1883, in Westville, about five miles west of Urbana, where she spent most of her life.

She was baptized at the Church of the Epiphany, Urbana, in a rite from the 1789 Book of Common Prayer--when the Rt. Rev. Thomas Jagger was in the middle of his episcopacy as the first bishop of Southern Ohio.

According to parish records, she was confirmed and married, on June 18, 1910, to Edgar Wendel Tait, by the Rev. Allen Percy Bissell. In both services the 1892 edition of the Prayer Book was used. The Rt. Rev. Boyd Vincent was bishop.

For most her life in the church -- as a wife, mother, and grandmother and as a leader in women's parish activities and as a delegate to the diocesan conventions--she used the 1928 Prayer Book. Theodore Irving Reese, Henry Wise Hobson, Roger Wilson Blanchard, and John McGill Krumm were her bishops during those five decades. She was still active in the church when a new Prayer Book was approved in 1979, about the time William Black was elected the seventh bishop of Southern Ohio. And, although bedridden in later years, her lifespan included Herbert Thompson, Jr.'s election and consecration as diocesan bishop in 1988.

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Tait used to sit on her back porch with John Logan, an 89-year-old former warden of Epiphany, and talk about the changes in their lives and in the church.

"She was a very old lady," Logan said in a recent telephone interview. "We used to have a very good time together on the back porch, shooting the breeze. We just laughed about being so old, It didn't bother us very much. It's just that you don't have any peers to talk to anymore."

Logan said that Tait was "quite interested in the church. She especially liked going to conventions with the other folks. It was nice until you had to pay your own way, and it became a little expensive. She was a very determined person; when she knew something she'd let you know it, too!"

Logan, a local historian and a long-time friend of Tait, added that she always enjoyed young people and had them visit her in her home in Urbana, in which she lived until a few years ago. She had fallen, Logan said, and eventually she went to a nursing home.

"She was just a person who lived life to its fullest," Logan said.

According to the Rev. Gilbert Dahlberg, rector of Epiphany, she did indeed live a full life. Dahlberg said that Tait had one daughter and subsequently raised one granddaughter, Sally Overs of Cleveland. Tait was 65 when she took a job at the Champaign County Home to support her granddaughter. She worked at the County Home for the next 18 years, retiring at age 83.

Dahlberg said that Tait was known "as a regular and staunch supporter of the church, and there was never any doubt about where she stood on anything."

When Dahlberg was notified of Tait's death, he said that "some of the old guard said she should be buried under the 1928 Book of Common Prayer." Dahlberg asked, "Why?" "That was her Prayer Book," they replied. But, Dahlberg responded, "She was already 45 when that

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Prayer Book came in." And, he added, her granddaughter thought the 1928 service was "dour and somber" and wanted "something more like Easter."

Tait's eyes had seen many changes. And she accepted change-- from rural life on a family farm in nineteenth-century Midwest America, to the wonders of the late twentieth century. She was not a stranger to either joy or grief.

Idah Katherine Beery Tait was buried on September 13, 1989, from the Church of the Epiphany, Urbana. The service was the Rite I Eucharist and burial service from the 1979 Book of Common Prayer. The opening lines of the service are:

I know that my Redeemer liveth,
and that he shall stand at the latter day upon the earth;
and though this body be destroyed, yet shall I see God;
whom I shall see for myself and mine eyes shall behold,
and not as a stranger.

Idah Tait would have liked that.

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